

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. XL 12

GARDINER, MAINE, FRIDAY, NOVEMBER 23, 1833.

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[From the Religious Inquirer.]

SHORT SERMON.

ADVANTAGES OF HUMILITY.

TEXT.—*Better it is to be of a humble spirit with the lowly, than to divide the spirit with the proud.* Prov. xvi. 12.

The design of the present article, is to set forth the advantages of humility; and to do this understandingly, we must know what humility is. Humility is meekness, lowliness of mind; and this all should possess, for it is perfectly reasonable.

A proud man is one of the most unreasonable men in the world, for this reason, there is nothing in the world to be proud of. All are dependent, how exalted or humble soever their situation may be. The subject is dependent; so also is the king; what would be his authority, if a king had no one to command? The poor man is dependent; so also is the rich; the laborer is dependent; so also is the employer.

If you will examine candidly what are thought to be the sources of pride, you will find that they afford no reasons for pride; but, in many instances, should teach us humility.

1. The rich have no causes for pride; they are no more than the store houses for the poor; and with as much propriety could a steward, laden with the provisions of a house, be proud, as the rich man. We believe it is as necessary for a class of men to be rich, as it is for store houses to be erected, lest the abundance should be wasted and the people come to want.

2. People of fashion have no occasion to be proud. Let them reflect how many poor they keep in employ; let them consider that the splendid dress in which they delight to appear, has been the means, of conveying bread to many a hungry mouth, and the supposed cause of pride at once vanishes. Who can witness the toil, the labor, and the sacrifice of ease and enjoyment to which the votary of fashion is subjected, and not think, that persons of fashion, ought to mourn in silence their hard fate, rather than be proud and who can for one moment envy them their lot, that has even tasted the bliss of a temperate and medium course?

3. The man who enjoys the highest gift of the people—who fills the place, reserved for the man, the people delight to honour, has no reason to be proud. He should feel grateful, that so much honour is bestowed upon him; but the fact that he is servant of all the people, is far, very far from being a servant of pride.

Let us now for one moment consider the disadvantages of pride. We have often heard the remark, that a little pride is useful, that without it, we could neither be useful nor happy. This I doubt! I do not believe, that a vestige of pride is useful for man. What is pride? It is an inordinate and unreasonable self esteem. Then is this the one thing needful to make us comfortable and happy? But we may be told, that the degree of pride we need, may be called by some other name; but what else can you call it? Pride is pride, find it where you may; nor can you call it by any other name. Hence if God resists the proud, and giveth grace to the humble, we cannot imagine why pride should be needful either, for our comfort or peace. We need some regulating principle, and you may call it a spirit of ambition or of emulation; but this principle can no more be called pride, than the light of the sun can be called darkness. But to consider the disadvantages of pride.

1. Pride makes its possessor uncomfortable. It is rarely the case, that a proud man is treated according to his merits, allowing him to be the judge; and no feeling is more uncomfortable, than to consider ourselves slighted.

A proud man, has generally speaking but little else than pride—he wishes to be, what he cannot be—seeks company he can never enjoy; rushes into seats he was never designed to occupy, and the consequences of such conduct will, to say the least, make a man feel uncomfortable.

2. Pride, leads those who are under its influence, to despise the person who walks in a more humble sphere; to slander those who are patterns of virtue and honesty, but whose only fault, is that they prefer to move on in silence, and enjoy the peace of a quiet life, to the confusion and bustle, of the circles of the great; and to treat with contempt the company of those who have nothing to recommend them but their virtuous lives.

3. It is the parent of discontent, extravagance and poverty. If a proud man has not the means of making that show in life, which he wishes, he is at once discontented: this discontent leads him into extravagance—and this extravagance will lead him on to poverty and ruin. Two

of the worst things that were ever together, are pride and poverty; yet you must always find them companions and fellow travellers.

We must now consider pride, as consisting in the outer man. Pride consists in feeling, not in dress—not in outward adornment. A person may be arrayed in all the purple of fashion, and not be proud. A person may be dressed in the most simple robe, that plainness could invent, and not be humble. The actions, the language, the conduct, must be the standard, and not the dress.

Some men are proud of their knowledge and acquirements—a sure mark that they are not overladen with either. Some are proud of their religion, it gives them many advantages, and makes them popular in society. Some are proud of their prayers, they boast of them, and are not ashamed to make known in public, the frequency of them. Such are some of the disadvantages of pride.

Let us now turn our attention to the consideration of the advantages of humility—Better it is to be of a humble spirit with the lowly, than to divide the spirit with the proud.

Humility does not demand us an annihilation of all comfort and enjoyment; it does not debar us from peace; neither does it allow us to exalt ourselves—it keeps us in the proper place; it regulates our minds, and prepares us for an active discharge of our duty.

The advantages of humility are many: and from the many we select the following:

1. Humility makes us contented. When speaking of the disadvantages of pride, we remarked, that it made men discontented. But humility makes us contented:

A man void of contentment is unhappy; let him be rich or poor; bond or free; if he has not this heaven born principle, he must be wretchedly miserable.

Humility points to men their proper standing—it shows them their dependance, and makes them feel it; and by thus doing it enables them to place so much confidence in him who exalts the humble, as to receive with grateful hearts, all present blessings, and leads them to pursue with a contented heart, the path open before them; and to perform cheerfully their allotted part.

But here I would throw out a caution, lest you should be deceived: you must not think him the most humble man, who talks the most of his love of humility and his hatred of pride, for much that is called humility is nothing but a bait to catch the praise of men.

2. Humility leads us not to overact, or to assume more than belongs to us. Nothing will sink a person in the estimation of men of sense and goodness, more than a proud overbearing spirit, a spirit that tramples under foot, the worth and talents of another, that his own may appear—a spirit so conscious of its own weakness, that it is certain, if it rises at all, it must rise by first blasting the good reputation of another. The advantage of humility is to take from us this spirit; to throw around us, the robe of patience; to clothe us with humility, that in time we may be exalted—to give all their due; honour to whom honour; custom to whom custom.

3. Humility makes us modest in appearance, and in our pursuits; it leads us to desire a good rather than a great name—Humility is well pleasing to our Maker for he has commanded it. It preserves tranquility and contentment and makes us patient under all the afflictions and trials of this life.

Our Saviour was meek and lowly in heart and he has left us a good and great example.

Finally, humility is the high way to preferment, the sure road to obtain the esteem of the good and great for he that exalteth himself shall be abased; while he that humbleth himself shall be exalted.—God grant that we all may know from experience, the truth of this declaration.—

Better it is to be of a humble spirit with the lowly, than to divide the spirit with the proud.

S. M. I.

[From the Christian Reformer.]

NOTES ON PASSAGES OF SCRIPTURE.

"The Scriptures being an eternal foundation of Truth, whatever doth help us to understand their true sense, doth well deserve our pains and study."

LOCKE.

Matt. xi. 7: "—what went ye out into the wilderness to see? A reed shaken with the wind?"

Bengel supposes that our Lord here asks "the multitudes," whether they expected to find in the Baptist a man of easy accommodation, versatile and capricious, fashioning his opinions, principles, actions, language, to the varying hour, and carried about by every wind of doctrine? This interpretation has a fanciful aspect. Surely Jesus Christ refers to nothing more than the solitude of the wilderness; as though he had said, "You would hardly flock together, only to gaze at the reeds with which the spot abounds." Such a view of the passage I take to be accordant with the context, and with our Saviour's manner.

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of the worst things that were ever together, are pride and poverty; yet you must always find them companions and fellow travellers.

Let these verbs, as they stand in the original, be compared with Mark xii. 2, 4, 6, and again, with Gal. iv. 4; and the unsoundness of an argument which it has been attempted to erect upon them, in behalf of a popular doctrine, will instantly appear. Between the servants and the son there is a difference in relation, not in nature: his commission is described in the same terms with theirs.

John x. 36: "—whom the Father hath sanctified, and sent into the world."

"We find our Lord," says Archbishop Newcome, "filling, and, as it were, overpowering our minds with the grandest ideas of his own nature."

This remark should be modified; it is simply "of his own offices" that the Lord speaks; as in the text now translated, and, indeed, agreeably to the illustration which the Primate himself subjoins.

John xviii. 38: "Pilate saith unto him, What is Truth?"

A well-known comment of Lord Verulam's on this question, sufficiently declares the annotator's opinions of the spirit in which the inquiry was made.

"What is truth? said jesting Pilate: and would not stay for an answer." But we may fairly doubt whether the comment be altogether correct. That railing and banter were now expressed by Pilate, we have no evidence: that he was restless and impatient, "and would not stay for an answer," the noble Essayist observes with far better reason—"What is truth to me?"

Or, "What have I to do with Truth; and how can it be connected with the case, and with the subject in hand?"

—The whole narrative dictates and warrants this interpretation.

If we seriously ask, What is Truth, in the abstract? (for I do not now undertake to shew what is Christian Truth,) let Wollaston furnish the reply: "Truth is the offspring of silence, unbroken meditations, and thoughts often revised and corrected.

John xx. 8: "Then went in also that other disciple, who came first to the sepulchre, and he saw and believed."

According to reading adopted by Newcome, and his translation, "believed not."

In this instance, however I am satisfied of the correctness of the Public Version.

John saw and believed that the body of his Lord had been taken away out of the sepulchre [ver. 2].

The ninth verse is parent etiæ, and assigns a reason not for the unbelief of the two apostles in their Master's resurrection, but simply for their ascribing the absence of his corpse to its removal by some unknown hands.

Certainly, the mere fact of its being no longer in the sepulchre, was no proof of Jesus having risen from the dead: though Peter and John would have been inclined to make this conclusion, and would have made it with great justness, had they previously expected such an event.

Acts xvi. 15: "—Jesus I know, and Paul I know."

King James' Translators have been

particularly capricious in regard to what they themselves style "an identity of phrasing."

Sometimes they render one

and the same Greek verb (even when it occurs twice, or more frequently, in the same passage) by different English verbs;

and this they do not only with no advantage, but with manifest improvidence and inconvenience.

At other times, as in the clause now quoted, they retain the same

English verb, notwithstanding that there

are two different verbs in the original—

The consequence is, that the common reader often fails of being put in possession of the spirit—and of the clear and exact sense—of the speaker and the writer.

Luke here relates the case of a furious maniac, who says to certain vagabond

Jews and professed exorcists, "Jesus I know, and with Paul I am acquainted;

but who are ye?" [Wakefield's Transl.]

The unhappy man knew, from report,

who Jesus was, and had an acquaintance

with Paul's character and person, a distinction which is overlooked in the Received Version.

Cor. xv. 36: "Thou fool."

The author of "The Light of Nature Pursued" speaks of "some acrimonious concussions" as belonging to "the Cilician of Tarsus," and instances in this manner

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Gal. iv. 13; "—through infirmity of the flesh."

The general import of this clause is evident: Paul labored under some bodily weakness; what the particular infirmity was, we are ignorant. Elsewhere the writer advertises to the same circumstance; and especially in 2 Cor. xii. 5, 7, 10, between which passages, and what he now remarks to the Galatians, there is a memorable, and I think, an undesigned, coincidence, that serves to authenticate the two epistles, and, so far, to prove the divine origin of Christianity.

* In Heb. iii. 6.

* Not one of the apostles now believed that Jesus had

been their conviction of the fact was subsequent to his appearance to Peter, Luke xxi. 34; 1 Cor. xi. 5.

* As in the 11th and 12th chapters of 2 Cor., where

he applies it to himself.

* Luke xi. 40, xii. 20.

* Matt. v. 22.

EXPOSITION OF LUKE X. 18.
And he said unto them, I beheld Satan as lightning

fall from heaven.

This portion of scripture is calculated to excite in the minds of the curious, many questions of a curious and perhaps an important nature; and as curiosity to a certain degree, is not only allowable, but approvable, we will suggest some of these questions which will naturally arise in the minds of others, and endeavor to explain or answer them.

How is it that Satan is represented as falling from heaven? Are we not repeatedly told, and taught to believe, that nothing impure, nothing unholy, nothing evil can enter there, and even allowing the supposition that he was permitted to enter the abodes of heaven itself, how could he fall from heaven? If he did enter heaven, it must be by the permission of him who ruleth in the heavens—and if the Almighty permitted himself to be so far on the side of the adversary as to admit him to the regions of felicity, how could he fall from thence? Jehovah having once

consented to admit him, would not east him from him. He would not command him to depart, for "He is of one mind and none can turn him." Who then is there to cause this great overthrow? No power or authority could rise from earth, and ascend to heaven and occasion his fall; for if the Almighty upheld him, no power could harm him; for none can stay his arm.

Having suggested these questions, we will attend to the simple meaning of the text, making one remark on what has been said, viz: There is

THE INTELLIGENCER.

—“And Truth diffuses her radiance from the Press.”
GARDINER, FRIDAY, NOV. 23.

RELIGION—A SERIOUS SUBJECT.

Religion is a serious subject, and never should be treated lightly. It relates to the being and perfections of the all-wise and omnipotent Creator and Disposer of the Universe, to the rules of human duty and the final destiny of mankind. Should such a subject ever be treated with levity? By no means! Such a course betokens a depraved heart or a great want of wisdom and good sense. There can be no abiding principle of christian faith or piety in any mind, which allows itself to think or speak on the subjects of religion with irreverence. We do not say that people should treat this subject in a gloomy way; there is such a thing as seriousness and cheerfulness combined; and this combination should exist in every religiously disposed heart. If the power of Almighty God is calculated to impress us with solemn awe, his eternal and unlimited goodness, is also calculated to inspire us with cheerfulness and hope. That religion which dresses its possessor in gloom, is as far removed from the sterling kind, as that irreligion which extorts the jibes and jeers of the vulgar and the profane. The medium course is the most rational and salutary. Let men fear God, and speak of him with a deep and heartfelt reverence; at the same time, let them love and praise him as their heavenly Father, and rejoice in his unswayed benevolence and faithful care.

Not only should religion itself be treated with seriousness and reverence; but the opinions of mankind respecting it—if they are honest—should also engage a respectful and sober consideration. Though we may regard them as erroneous, and, indeed, may deem some of their notions absurd and ridiculous; yet they may be honest; and sincere, and the very respect which should always be entertained towards religion, should dispose us to treat every thing pertaining to, or connected with it, with candor and soberness. Ridicule, indeed, is sometimes lawful; but it is an instrument which should be seldom used, and then with a skillful hand under the direction of a sound head. The visionary, who distracts and troubles society, it is said, is available only by this weapon. Men always expose their weakest point, by their chief care to fortify it. Visionaries fortify by a gloomy countenance. They can hardly be made to feel the force of argument, and therefore ridicule is the only thing they can be made to feel. This reaches the tenderest point, and makes them quail to the very quick. In such cases ridicule is lawful and expedient. But to hold up to derision the opinions of well disposed and tolerably informed men, is no way to win them to the truth; and by such a course, moreover, we are in danger of treating religion lightly by our levity practiced on those subjects which are, or may be supposed to be, intimately associated with it.

These remarks—hastily intimated—are general; they are designed for no personal application, farther than the general subject may apply to particular cases. And though during our own experience in which we have sometimes been called to “shout fully as it dies,” we may not always have been able to fulfil them to the very letter, still they are no less true, and no less entitled to the general consideration and practice. In conducting a weekly sheet much must necessarily be prepared on the “spur of the occasion,” taking the world as we find it around us. Moreover, in the view of Universalists, there are so many absurd notions and ridiculous practices before their eyes, and they are so often made the subject of rude and calumniuous attack, that it is hardly to be wondered at if their patience gets sometimes quite exhausted, and they allow themselves to retort with well merited rebukes. Still, the duty of seriousness, candor and charity should ever be before us, and no consideration should drive us to disregard it. By ridicule we may demolish a crazy system; but it requires a serious and persevering spirit to build up a valuable superstructure in its place. Such a spirit is needed amongst Universalists. They have done the great work of tearing down; they should now turn their attention to building up, that Society may be benefited by the philanthropic tendency of their faith. Our Pauls have planted; our Appollines must water and cultivate the ground. Whilst they expose the deformities of other systems, and hold up to contempt the craft and management of their enemies, it becomes them to take care that they never speak but with respect and deference on the subject of religion—a subject of unspeakable importance to every human soul.

NUMBER OF UNIVERSALISTS.

The Editor of the Trumpet in an article relating to the gross misrepresentation as to the number of Universalist Societies, people and ministers in the U. S. which appears in the “American Almanack for 1833,” suggests to the Editor the propriety of making the necessary corrections for another year. He need hope no such thing. His attention was called to the same misrepresentation this year, in all good season to enable him to correct the error in the Almanack for 1833—but he has not done it; and we fear, never intends to do it.

IMPORTANT DECISION.

The Supreme Court for the Western District of Pennsylvania has decided that the claims of the Bishops &c. of the Methodist Church to the Methodist meeting houses, on the ground that the property is secured to them by trust deeds, are illegal and invalid. The owners of the pews, who have paid their money, are entitled to control the house, notwithstanding the deeds running to the Bishop, &c. the latter never having paid a valuable consideration. All the Methodist meeting houses are built in this way and claimed as the property of the whole church in the hands of the bishops.

APOLOGY.

The Editor must offer to his friends in Canaan, an apology for the non-fulfilment of his Dedication appointment in that village on Wednesday, the fact of bad weather on Tuesday. But bad as the weather was, and heavy as was the travelling, he started for Canaan on that morning and proceeded in the rain, snow and mud half leg deep about ten miles from home, where finding an Inn, he was glad to put up and wait an hour or two for confirmations good or bad from the heavens. Every thing appearing still more unpromising, considerations of duty to himself finally brought him to the conclusion to return. He did so—wet, weary and disappointed. The weather on Wednesday, which could not have been foreseen, proved to be pleasant—though the roads must have been left ex-

tremely rough from the freezing of the preceding night—and he did regret beyond all measure, that he could not be present with the brethren on that day. He has suffered enough in the loss of time, expense and the fatigues and exposure of Tuesday, and trusts this will be received as a sufficient apology for the disappointment on their part.

LIBERAL INSTITUTE.

We are always happy to hear of the prosperity of this Institution, located at Clinton, N. Y. The Universalists of that State have evinced a commendable zeal and patriotism in establishing this Seminary.—The following account of the school, the building, terms of tuition, &c. are official. We can safely recommend this Institution to young men even in Maine, who are desirous of obtaining a respectable education on easy terms, and, under circumstances favorable to their religious rights and liberties. The gentlemen's department is not mentioned below. It is, however, we believe in operation under the charge of competent instructors, and that it already has quite a large number of students.

[From the Magazine and Advocate.]

The Ladies School attached to this Institution commenced on the 24th ult. under Miss F. E. Fosdick. The usual instructions given in similar schools, will be obtained on the lowest terms. Board in respectable families from \$1.25 to \$1.50 per week. No extra charges for fuel.

The patrons and friends of this Institution are informed that a new and commodious stone building, erected the past summer, will be ready for the reception of students by the 10th day of December next.—This edifice, which is built of the most substantial materials and finished in a style of great plainness and neatness, is believed, by competent judges, to comprise as much convenience and comfort as any other establishment of the kind in our country. Its dimensions are 96 by 52 feet, four stories in height exclusive of the basement and surmounted by a handsome and well finished cupola. It contains 44 rooms, adapted to the accommodation of two students each; three small rooms of apparatus, and a spacious Lecture and Library room 48 by 26 feet. Efforts are now making for the establishment of a Library, by voluntary contribution, and a respectable number of valuable works have been already collected. Several liberal friends abroad, have kindly tendered their assistance in collecting and forwarding books.

Clinton November 1, 1832.

N. B. Editors friendly to the Institute, are, respectfully requested to insert the above notice.

PENOBSCOT ASSOCIATION.

The Minutes of the Penobscot Association which sat last month in Dexter, will be found in this day's paper. They reached us since our last publication, having been sent at the proper time by private conveyance, and delayed by accident or carelessness—we know not which. As Br. Richards did not act as Clerk of the Council, and he was obliged, as he informs us to rely in some respects upon memory, we suspect the Minutes may be somewhat defective, particularly in the Order of public services.

ENGAGEMENT.

We learn, that Br. J. G. Adams, who has been preaching acceptably in several places in Cumberland, Lincoln and Kennebec Counties, within the last few months, has made an engagement to preach to the Universalists in Rumney, N. H. and its vicinity, for a limited time! We are not without hopes that he may return and accept a permanent settlement in this country next spring. He wishes letters, &c. directed to him at West Rumney, N. H.

GENESEE ASSOCIATION.

Twenty two clergymen were present at the Meeting of this Universalist body in East Bloomfield, N. Y. on the 10th and 11th ult. In organizing the Council, Rev. O. Oakley of Seneca was appointed Moderator, and Rev. L. Knapp of Brighton and Rev. G. W. Montgomery of Buffalo, Clerks. The newly formed Societies in Livonia and Howard, N. Y. were added to the Association. Resolutions were passed in relation to Circuit preaching, the formation of Churches and the observance of a Thanksgiving Day.—The usual officers for the year were chosen. Letters of Fellowship were given to Brs. D. R. Biddlecom, William Andrews and Jeduthan Lockwood. On Wednesday the 10th, Sermons were preached by Rev. Messrs. K. Townsend, G. W. Montgomery, J. S. Taylor, and I. Chase, and on Thursday, by Rev. Messrs. S. W. Fuller and D. Skinner. The Association will meet next year in Bristol on the second Wednesday and Thursday in October.

VICTIMS.

If nothing more were necessary to convince people that the doctrine of endless torments in hell is an error, and one too of a pernicious tendency, the fact that it has produced insanity and death in a vast number of cases, ought, it would seem, to be altogether sufficient for this purpose. Instances of these effects are multiplying almost every week. We copy the following appalling accounts from the Utica Evangelical Magazine of the 10th inst.

On the 13th inst., I was called to visit Mrs. Nichols, wife of Mr. N. N. Nichols, a lady much respected, by all who knew her, for her amiable disposition and her benevolence to the poor. I learned, from her husband that, for a number of weeks past, she had been “under conviction,” as it is called.—She considered herself the vilest of sinners—her case hopeless—until her good Christian neighbors appointed a prayer meeting at her house; when she fancied that she had “obtained a hope,” and her sins were forgiven. But when she was left alone, to reflect upon her situation, she fancied that her case was not secure—her hope was not “sure and steadfast”—she was yet in the dark; and even if her own case was secure, there were her husband and dear children, who were every moment in danger of plunging into an endless hell. Her fears and anxieties increased, until she became a raving maniac, and to that extent that it took three or four men to control her and keep her from destroying herself or children.—This state of things continued until the powers of nature could no longer withstand such violent efforts and gave up. She died; and her spirit returned to the God that gave it, on the 20th. She left a fine family of seven children, the youngest one year old, and a beloved husband, to mourn the loss of a once affectionate and happy wife.

CHRISTIAN INTELLIGENCER.

Adjourned to meet after the morning service.

Met according to adjournment.

Voted, That this Association when it adjourns, adjourn to meet in the vicinity of Sanerville.

Voted, That A. A. Richards designate the time and place of the next meeting of this Association.

Closed with prayer by the Moderator.

ORDER OF PUBLIC EXERCISES.

Wednesday Morning—Prayer by Br. A. A. Richards; Sermon by Br. E. Palmer, from James iii. 17; Prayer by Br. B. Bursley.

Afternoon—Prayer by Br. E. Wellington; Sermon by Br. W. A. Drew, from Judges 3d verse; Prayer by Br. J. W. Hoskins.

Evening Exercise—Prayer by Br. E. Wellington; Sermon by A. A. Richards, from Numb. xxiii. 19; Prayer by Br. B. Bursley.

Thursday Morning—Prayer by Br. W. A. Drew; Sermon by Br. E. Wellington, from Rev. ii. 2; Prayer by Br. E. Palmer.

Afternoon—Prayer by Br. B. Bursley; Sermon by Br. Z. Thompson, from Deut. xxxii. 2; Prayer by Br. W. Frost.

CIRCULAR LETTER.

To the several churches and societies rejoicing in gospel truth, and love: To the faithful servants of the Lord, who are called to stand upon the walls of Zion, preaching peace by Jesus Christ, the captain of our salvation: To all, who in sincerity love our Lord and Saviour Jesus Christ, to whom this epistle may come:

The Penobscot Association of Universalists tender christian fellowship and brotherly love; wishing that the riches of divine mercy and grace from our Lord Jesus Christ might replenish their hearts with that peace which passeth understanding.

Dearly and much beloved Brethren; it is with emotions of joy and heart-felt gratitude that we remind you of the gracious condescension of the great Master of assemblies in blessing us with another opportunity to meet in annual association grateful indeed to our feelings, and we humbly trust, highly auspicious to the cause of truth. We have been permitted (as we believe) to meet in the fellowship of the spirit. By all the members of our council the unmixed pleasures of friendship and harmony seemed to be enjoyed.

Surely it is a pleasant thing for brethren to dwell together in unity? In the sanctuary of the Lord, hundreds were assembled, where the sensible blessing of gospel truth and love were enjoyed, and the place rendered none other than the house of God and the gate of heavenly joy.

The spirit of devotion was inhaled by the listening multitude and the truths of divine Revelation were ably delineated by the faithful ministers of Jesus; while the glistening tear of love and gratitude rolled gently down on virtue's manly cheek. We were led to contemplate with pleasure on that wisdom which is from above and its effect upon the human heart. The great doctrines of salvation were ably presented to our minds and we were led to unite with the poet—

“Salvation, O the joyful sound!

“Tis pleasure to our ears!

A cordial for our hearts.

The immutability of God's word made a subject for our contemplation. The song of Moses and the lamb was exhibited to our minds. Truly its strains were melodious and its notes harmonious.

The great doctrine of God our Saviour was brought to view; it was indeed that doctrine that drops like the rain and distils as dew. We may truly say, that this has been a time of refreshing from the presence of the Lord.

“Like him, the soul thus kindled from above; Spreads wide her arms of universal love.

And still enlarged, as she receives the grace Includes creation in her wide embrace.”

Dear Brethren; while we remind you of the blessing which the great master of assemblies has conferred, in owning our labors in the gospel vineyard, you cannot be unmindful of the duties which devolve upon you, to walk in the ways of Religion and truth;—to follow the example of the great Redeemer by a well ordered life and a godly conversation;—to be mindful of duty attending to all the duties devolving on you as saints professing godliness;—and to hold up the hands of the ministering servants by cheerfully attending on the preached word, and to enable them to be disengaged from the cares of this world, to be wholly devoted to the work of the gospel ministry, that their usefulness may appear unto all men. Brethren in the ministry, commissioned by the great shepherd and Bishop of souls to feed the flock which he has purchased with his own blood; to you it is given to watch over, and lead the fold in paths of peace and righteousness, and to administer to them the bread of life.

Their eyes are directed to you for an example of perseverance, faith, patience and charity; and it is confidently believed, that the vast importance of that gospel which it is your delightful task to proclaim, will at all times admonish you to walk blameless before the world. May you keep always before you the example of Christ and like him, let your light so shine before men, that seeing your good works they may be led to gloryify your Father in heaven. When we compare the present with the past there is an encouragement to persevere. Fifty years since what were we?

But one or two solitary individuals in all these United States to proclaim the boundless love of God to mankind. Amidst the storms of persecution, a John Murray commenced sowing the seeds of Universal love along the happy shores of America. But we can now behold the wilderness to blossom as the rose. In the faithful discharge of your public duties you doubtless may be assailed by many; but to those, christian forbearance should be manifested. Remember that, “we both labor and suffer reproach because we trust in the living God who is the Saviour of all men, especially of those that believe.” Did we countenance the errors of the times, and bow to gods who could not or would not save, our bark would glide along on the surface of the sea of life to the harbour of popular applause; and our labor sweetened by the chanting of public praise. Finally Brethren, let us remember the old adage, “united we stand divided we fall.” “What I say unto one I say unto all, watch.”

We would say to all those who love the Lord,—peace be multiplied unto you.

We commend the several classes addressed to that friend that will stick closer than a brother.

AMOS A. RICHARDS, per order.

ORIGINAL COMMUNICATIONS.

For the Christian Intelligencer.]

Mr. EDITOR.—Many of the opposers of the doctrine of Universal Salvation tell me that if it is true, it ought not to be preached.—They wonder I should spend my time in going to hear such preaching, for say they, according to that doctrine every body is going to heaven, and will be just as well off in the end as though they had believed it.

I say nothing about it, neither would I go to meeting to hear the minister talk about it; but would go into my shop on Sunday morning, (through the year) making no difference; and should think I was doing my duty; spending my time in the most profitable way, as I have a family to maintain. I certainly would not go to meeting myself, nor let my family go, strength in preaching to or for us. Another said to me (not long since) that he knew of no doctrine that encouraged wickedness so much as the doctrine of Universal Salvation, (he believed that man was an agent, and could destroy his soul eternally, by choosing evil, rather than good.) He said if he did not believe that man was a free agent, but believed every body was going to heaven, he would go immediately and steal the best horse he could find, and commence highway robbery; every person he met with, he would rob, and if any refused giving up their property, he would murder them on the spot. I observed to him, that his conscience would not let him do such deeds and feel satisfied with himself. His reply was, that he should lay aside this said (on seeing a person pass, that he knew had property with him) if I believed in Universalism, I would get out, knock that man down, take his pocket-book, and be off.

The names of these persons can be given if called for. These gentlemen all bear good characters, and profess to believe that the Bible is a revelation from God; but they cannot see any reason in a person's spending his breath to publish the universal doctrine; or that it is of any consequence to know it, supposing it was true. I have tried, but in vain, to convince them, that it is good for us to know the things that make for our peace. I shall propose a few questions for their consideration, that will put them in the way to answer themselves, and save them the trouble of so frequently asking the question, why preach Universal Salvation? it only encourages licentiousness.

Why were the writers of the Old and New Testaments so anxious to publish and spread the glad tidings of great joy which shall be to all people, if they believed it would be the means of making people more wicked?

God preached the doctrine of Universal Salvation when he promised Abraham, that in his seed all the nations and families of the earth should be blessed; and when he said to Christ, I will give thee the heathen for an inheritance, and the uttermost parts of the earth for a possession; and when he said, Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, and every tongue shall swear; surely shall say, in the Lord have I righteousness and strength. Why did our heavenly Father preach this glorious doctrine of the world's redemption, if he believed it was a licentious doctrine and encouraged those who heard and believed it, to be more sinful.

Christ did not oppose the doctrine his Father and our Father had preached; he came into the world, not to condemn the world, but that the world through him might be saved. He gave himself a ransom for all to be testified in due time.

The apostles spent much of their time in preaching the doctrine of God's universal and impartial grace. St. John wishes us to behold the Lamb of God that taketh away the sins of the world. St. Peter tells us of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began; and St. Paul labored more abundantly than his brethren, to publish and spread the joyful news, that all should come to the knowledge of the truth and be saved.

“For as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all to justification of life.” “Not by works of righteousness which we have done; but by his mercy he hath saved us.” Again, “By grace ye are saved and that not of yourselves, it is the gift of God.” “For God hath concluded all in unbelief that he might have mercy upon all—and so all Israel shall be saved; as it is written, there shall come out of Zion the deliverer, and turn away ungodliness from Jacob.”

Why in all the world did the apostles spend their time and strength preaching and publishing such a doctrine as this—the same doctrine our Universalist ministers of this day, believe and preach the same that is called a licentious doctrine!

The prophets were not silent on this all-important subject of Universal Salvation.—But they are as silent on the subject of eternal death as the apostles. Not a word about eternal wrath and vengeance in another world, for the sins he has committed in this.

But enough—If those persons who so frequently ask why preach Universalism? will tell me why the prophets and apostles preached it, and spent so much time and strength in publishing it to the world,—I should like to hear them. Till then, I think it is good for us to know the things which make for our peace.

while under the slavery of human formulæ and human vices. And yet, how often is it the case, that you will hear ministers admonish their hearers, with the emphasis and zeal of a Demosthenes, to "stand fast in the liberty, wherewith Christ hath made them free," when at the same time, the minds both of preacher and hearer are as completely trammelled in human creeds, as were the feet of a slave in fetters. With what liberty, pray, has Christ made that man free, who is afraid to put his opinion at issue with that of another and examine the merits of both by the guide of reason and revelation? And is it not the case, that those men are loudest in their boasts of Christian freedom, who are the least tolerant to others, and whose opinions approach nearest to a state of vassalage?

Inspired as he was, from on high, an admonition like this passage, might come with a good grace from Paul. But, without this inspiration, and while so many christian sects exist, as this age produces, and while they all appear equally honest in their difference of opinion, for any man to claim this right, to decide what is christian freedom, and what is unchristian bondage;—to determine what is Orthodoxy and what Heterodoxy, is to exceed all bounds of modesty or decency, and assume the infallibility of a Pope.

If I take the teachings of Jesus Christ for my rule of faith, is it necessary that I understand and construe them like my neighbor, in order to be a christian? If he and I differ ever so widely in our peculiar views; but both believe in the authenticity and truth of the christian revelation; what superior claim has either over the other? And if, to be a christian, my views must square with those of another; whose must they resemble? All claim to be right, and agree in denouncing the rest as wrong. But this fact is an incontestable proof to every mind, not warped by the law of party, not only that all are liable to err, but that, in some respects they do err, and that none can, with propriety, say to another "stand by," nor "standfast."

It was infidelity to the gospel, against which this text was aimed, and against that it may be properly wielded at the present day. But while we have each a creed, and each believes that creed to be the gospel, let us not condemn another, for what we do.

ALPHA.

"And catch the manners living as they rise."

GARDINER, FRIDAY, NOVEMBER 23, 1842.

The Governor and executive Council of this State are in Session at the Capitol, for the purpose of counting and declaring the vote for electors of President and Vice President.

We understand that Gen. S. G. Ladd of Hallowell, Adjutant General of this State, has resigned that office. Conjecture reports Gen. Jesse Robinson of Augusta as his successor.

Congress will meet in Washington on the 1st Wednesday in next month. The South Carolina difficulties, will probably, engage the serious attention of that body this winter.

The venerable Charles Carroll is no more. He was the last survivor among the immortal signers of the Declaration of Independence.

Rev. C. Gardner, of Lowell, writes us for information relative to a person who has applied to him for charity, relating a pitiable tale of woe, who calls himself Wright, and says he has been engaged in this establishment. We have no doubt he is an impostor. No person by that name was ever connected with this office.

The Governor of Vermont has appointed Thursday the 6th Dec, as the day of annual Thanksgiving in that State.

Carroll of Carrollton has departed.—The Baltimore American of Thursday morning brings intelligence that the venerable Carroll departed this life at the residence of his son-in-law, in that city on Wednesday, the 14th inst. in the ninety sixth year of his age. A meeting of the City Council was immediately called by the Mayor, and proper arrangements made for the funeral. The President of the United States and the Heads of Departments were to be invited to attend, and also the Governor and Council of Maryland. The following paragraphs are from the American.

CHARLES CARROLL, of CARROLLTON is no more! The LAST of THE SIGNERS is DEAD! The only remaining link which connected this generation with the past, with that illustrious race of statesmen, philanthropists and patriots, the founders of American Independence, and the benefactors of the world, now and for all time hereafter is broken. The brotherhood of glory is reunited above, and CARROLL is removed from the love, gratitude and veneration of the living, to association with the kindred spirits of Washington, and his associates, the departed patriarchs of Liberty. Henceforth the DECLARATION OF INDEPENDENCE is sacred to History—part of the mighty Past.

Mr. CARROLL departed this life on Wednesday morning, about four o'clock, at the residence of his son-in-law, R. Caton, Esq. in East Water street. In testimony of respect for the memory of the deceased, the flags of the shipping and public places were displayed throughout the day at half mast. On the announcement of the fact to the Baltimore County Court, yesterday, the Court was adjourned.

The weather "down East."—The New Brunswick Courier of Nov. 10, says—"On Wednesday morning last, the ground in this vicinity was, for the first time this season completely covered with snow, which however, disappeared during the day. Between Shefford and Fredericton, we are informed, sleighing has commenced, and the river has been partially frozen over."

A verdict of \$1000 was lately returned in an action for breach of the marriage promise tried in the Court of Common Pleas held at Norridgewock, Me.

In August, Wolves made their appearance in Sandwich, N. H. Three persons were appointed by the citizens to make war upon them, who in a few days destroyed seven wolves, seven bears, and two foxes.

Foreign.

The second edition of the Courier and Enquirer contains news from Havre to the 5th, and Paris to the fourth of October.—It is not of much interest. Louis Philippe had not yet made choice of the members of his new Cabinet. The frontiers of Spain appear destined, it is said, "to become shortly the theatre of events of importance. An army of 20,000 men is to be formed on the line of the Eastern Pyrenees; four regiments of infantry, four of cavalry, and one of regiment or artillery, have received orders to take up their line of march in that direction. General Harisse, appointed to the command of this army, and who was at Lacarré, received on the night of the 25th orders to repair immediately to Bayonne. All the troops which are now in the 10th and 11th military arrondissements will be placed under the orders of the general."

"We should incline to the opinion that those military demonstrations on the Spanish frontier, are merely intended to prevent any interference of Spain in the interest of Don Miguel. There can be no doubt that Louis Philippe looks with a favorable eye on the attempt of Don Pedro to regain the crown of Portugal; and to support him, will go as far as the jealousy of England will allow them."

"The convalescence of the King of Spain is confirmed. The Duchess de Berri, it is confidently stated, is still in the western departments."

USE OF ARDENT SPIRITS ABOLISHED IN THE ARMY.

HEAD QUARTERS OF THE ARMY,

Adjutant General's Office, }

Washington, Nov. 5 1832. }

The General in Chief has received from the War Department the subjoined regulation which is published for the information and government of the Army, and all others interested:

WAR DEPARTMENT, NOV. 2, 1832.

1. Hereafter no ardent spirits will be issued to the troops of the United States, as a component part of the ration, nor shall any commutation in money thereof be paid to them.

2. No ardent spirits will be introduced into any fort, camp or garrison of the U. S. nor sold by any sutler to the troops. Nor will any permit be granted for the purchase of ardent spirits.

Under the authority vested in the President by the 8th section of the act of Congress of April 14th, 1818 the following changes will be made in the ration issued to the army.

3. As a substitute for the ardent spirits issued previously to the adoption of the General Regulation of Nov. 30, 1830, and for the commutation in money prescribed thereby, eight pounds of sugar and four pounds of coffee will be allowed to every one hundred rations. And at those posts where the troops may prefer it, ten pounds of rice may be issued to every one hundred rations, in lieu of the eight quarts of beans allowed by the existing regulations.

4. These regulations will not extend to the cases provided for by the act of Congress of March 2, 1819, entitled "An act to regulate the pay of the army when employed on fatigue duty," in which no discretionary authority is vested in the President, nor to the necessary supplies for the Hospital Department of the army.

LEWIS CASS."

R. JONES, Adj't. Gen.

Superstition.—One of the popular superstitions of New England, and how many other countries we know not, is, that when a person dies of consumption some part of the body does not decay, but still lives, and preys upon the relatives of the deceased till the whole family one after another sink under the same disease and drop into the tomb. The superstition goes further, and says, if the decaying body is taken up and the living part discovered and consumed by fire, the sick member of the family will recover. The editor of this paper was once present himself when two bodies were disinterred for this purpose, one after having been buried about a year and the other three years. They were mother and daughter, both of whom died of consumption. Another daughter was fast sinking under the same fatal disorder, for whose benefit the exhumation was undertaken. The examination of the bodies were made by two regularly educated physicians; not because they believed in the superstition themselves, but for the satisfaction of the family. Nothing was discovered in the bodies however, more than the ordinary appearance of decay, and the sick daughter was soon laid by the side of her mother, and in a few days most of the members of the family followed.

The last Norway Politician gives the following account of another similar case which lately occurred in that neighborhood.

In one of our neighboring towns there is or was a family, the most of whom have died of consumption.—One, and we believe only one of the family remained, and he was apparently fast following his relatives to that "bourn, whence no traveller e'er returns." Credulous enough to confide in the belief stated above, and anxious probably to do every thing possible to revive his wearied out nature, and thinking that if the living part of the dead bodies of his friends could be consumed he should recover, he formed and executed the following plan with the assistance of his neighbors, to accomplish his object.

"Armed at all points," that is to say, with all the paraphernalia necessary to the exhumation, dissection, &c. &c. of the dead bodies, his friends and neighbors consisting of a heterogeneous compound of men, women and young ones, to the number of twenty or more, some three or four weeks ago, went to the grave yard—dug up the dead bodies, some of which had been sleeping there some eight or ten years—disrobed them of their cerements, and with a jack knife sharpened for the purpose—at the side of a public road, cut them up to find some part in them where the work of decay had not commenced. Having succeeded, after having sliced, upon something less than a half dozen dead bodies, in finding such a part or parts as they looked for, a fire was kindled on the spot, and the whole consumed, the sick man standing in the smoke."

The Banner of the Constitution, in a train of thought on the present prospects in relation to South Carolina, observes:—"We regard the approaching session of Congress as the most important that has ever been held under the present Constitution. The Government is now on its trial, and the developments between this and the 4th of March, when the present Congress must close its labors, cannot fail to decide some of the most important political problems, that have ever been presented to the American People."

Now, it is not improbable that the man may recover his health; but that the burning of any part of the dead bodies, or his standing in the smoke, or that any part of their savage powow will have that effect is to us very improbable. FAITH will be a greater efficient in the good work, than all their inhuman ceremonies.—Family Reader.

A new bank has been just authorized by the Tennessee Legislature, entitled "The Union Bank of the State of Tennessee," which has some peculiar features in its charter. The capital stock is to be three millions of dollars, payable in gold and silver, ten dollars a share (of \$100) on subscription, and the balance in installments. The state subscribes for half a million, with liberty to increase her stock to a million, payable in bonds of one thousand dollars each, bearing an interest of five per cent. These bonds are redeemable one fourth in fifteen years, one fourth in twenty years, one fourth in twenty-five years, and one fourth in thirty years.—The profits on the State stock, over the interest upon the bonds, are to be appropriated for the use of schools. The school funds of the State are also directed to be subscribed. The rate of interest is established, at six per cent. for ninety days, seven per cent. for terms longer than ninety days, and less than six months, and eight per cent. over six months. Three branches are to be established, viz. in East Tennessee, in West Tennessee, and at Columbia. A bonus of one half per cent. is to be paid annually, and the amount of notes issued is limited to twice the amount of stock paid in. Every director voting for or sanctioning any violation of the charter is made responsible for losses, in his private property.

A Steamer closed.—It is stated in the York U. C. Courier, that the steamboat Niagara, which for some years has run between Niagara and Prescott, on the British side of Lake Ontario, "has been carried off to the United States, and is now at anchor in the Genesee river."

About two weeks since we saw this boat moored along side the King's wharf at Niagara, having, as we were informed, been laid up for the season. It appears that the ownership has been long in dispute, and that one of the parties took her away from Niagara river and carried her into the Genesee.

This boat was built by Capt. Mosher, and was, until the past summer, under the command of that gentleman. It is added that the authorities on this side have refused to interfere.—West Chester (Pa.) paper.

In page 87 of Babbage's Economy of Machinery and Manufactures, an extraordinary species of manufacture is described as having been contrived by an officer of engineers residing at Munich. It consists of lace and veils, with open patterns made entirely by caterpillars. A paste made of the leaves of a plant upon which the caterpillars feed, is spread thinly upon the stone, and the pattern drawn upon it in olive oil. The stone is inclined, and the caterpillars placed at the bottom, and they commence eating the paste and spinning a strong web up the plane, carefully avoiding every spot touched with the oil. The result makes a perfect veil of lace, of considerable strength, but of extreme lightness, a square yard weighing only 4 1/2 troy grains, while a square yard of fine cambric muslin weighs one hundred times as much.—Baltimore American.

BAR-MAIDS. In France, very handsome girls are sometimes employed as bar-maids to entice customers. But one of the French provincial journals, giving a few details respecting the fair of Beaucaire, publishes the following order of the police: "No coffee-house keeper or lemonade, either in the fair or in the town, will be permitted to expose, at the counter or otherwise, for the purpose of attracting visitors, any woman except his own lawful wife, under a penalty of a heavy fine."

Cadiz.—Official notice was given, some time since, that the freedom of the port of Cadiz had been abolished by a Decree which was to take effect on the 19th of September, 1832. Another decree has now approached, establishing at that port a warehouse or place of deposit for foreign good, to be opened on the day when the freedom of the port expires.

The Weather South and West.—The last Lynching Virginian says: "On Thursday last, we were visited by a heavy fall of snow, the first of this season. The temperature was mild, and a heavy rain had previously fallen; consequently, the flakes dissolved as fast as they fall. Had the air been a few degrees cooler, and the earth dry, we might have had tolerable sleighing. The mountains around us have been clothed in their winter garb for two or three days."

The Cleveland (Ohio) Herald of the 8th inst. says: "The weather begins to present all the appearance of Winter. We had, this morning a smart snow storm. At the time of writing this article, there is snow on the ground to the depth of about three inches.—This, we believe is unusual even in this section of the country."

A Land Steamer.—The Liverpool correspondent of the Courier and Enquirer, gives an account of the arrival of a coach in Liverpool rattling along the pavements, without horses, and which, with a full load, on an ordinary road, can run at the rate of 12 or 14 miles an hour. "Its general appearance" says the correspondent, "is like that of a huge stage coach; the machinery is underneath; the moving force is given to the hind wheels only, which, of course propel the fore wheels, and by turning these latter to the right or left, the coach is steered accordingly; the conductor sitting in front, has command of these front wheels by a vertical rod acting with cogs in a quadrant; he has at hand also a communicator to the steam valve, so that by injecting steam he can accelerate or retard the rate of steam. At his side, too, is a lever extending to the hind wheels, to which is affixed a 'break,' so that the machine may be readily stopped. The engineer sits in the rear, with the fire and boiling apparatus, at the extremity of all which is a circular fan turned by the engine to blow the fire."

Man Lost.—Mr. Joseph Barret, of Westfield, in this county, lately left a neighbor's to return home, about half a mile, through a piece of woods, since which he has not been heard of, although about sixty men were yesterday searching the woods for him. He was a steady industrious man, about 40 years of age—has a wife and two children, and was always very particular to be at home nights. He is supposed to have been seized with a sudden fit of derangement and wandered off, and fears are entertained that he has perished in the woods.—Fredonia, N. Y. Censor.

CABINET FURNITURE, Chairs, Tables, &c.

G. & E. S. BYRAM respectfully inform the citizens of Gardner and vicinity that they have taken the Shop near the Grist-Mill lately occupied by Holmes & Robbins, where they offer for sale an assortment of CABINET FURNITURE, Chairs, Tables, &c. cheap for cash, country produce or approved credit such as—BUREAUS, COMMON DINING CHAIRS, PATENT SEAT ROCKING CHAIRS, BEDSTEADS, BEDSTANDS, CRADLES, CRIBS, &c. &c. Gardner Nov. 13. 1832.

Nantucket Pumpkins.—We lately noticed in the garden of the Hon. Levi Thaxter in Watertown, a very encouraging product of this grand vegetable, so peculiarly dear to Yankees during thanksgiving week. From one seed he has raised 13 pumpkins, the largest of which weighed 24 lbs., the smallest 15 lbs., and the aggregate 225. The seed of this variety of pumpkin were obtained from Nantucket; it has a very hard shell, but fine close grain, and is highly worthy of cultivation.—Farmer.

A YANKEE NOTION. The Yankees have sent to this market samples of shoes made of India rubber cloth, called tympum cloth. The cloth is saturated and painted with the gum, and polished so as to present a beautiful surface resembling kid. These shoes being impervious to wet, are intended to supersede the rubber shoes, the most uncouth things that ever crossed pretty feet. [Journal of Commerce.]

Steam to Charleston. A Steam Packet will leave here for Charleston next Saturday. In the construction of this vessel we are assured that no expense has been spared, and that every means has been adopted which science and skill could suggest, to render this attempt to establish a communication by steam with our southern ports, successful.—Capt. Pennoyer, who will command the new Packet, calculates to make the trip in sixty or seventy hours. He is well known among us as an able navigator, and we feel little doubt that under his judicious management a new, safe, expeditious and certain mode of conveyance with South Carolina will be introduced, with manifest advantage to the community.—N. Y. Courier.

NORFOLK, Nov. 7.

Return of the Troops.—The remains of the six companies of the U. S. Artillery which left Fortress Monroe in June last, to oppose the hostile Indians under Black Hawk, arrived here this morning.

The sufferings of the troops by the cholera while on their way to the scene of Indian hostility need not be recapitulated; suffice it to say, that of all that gallant band which went forth to the war, only 180 have returned—their numbers having been reduced by the pestilence, tenfold more terrible than the sword of the enemy.

On their return the troops left Rock Island on the 25th of September, took the route of the Mississippi, the Ohio and the Kanawha, as far as Charleston and thence via Lewisburg, Staunton and Charlottesville to Richmond, where they arrived on the evening of the 5th inst. all in good health.

A writer in a Cartada paper contends that the conduct of the United States towards people of color is not much better than the conduct of Russia towards the Poles. The same writer draws a comparison between the conduct of the British Government and that of the United States towards the Indians, in which he argues that the philanthropy of John Bull has been fully equal to that of brother Jonathan.

TO CORRESPONDENTS:

"H. K." is on file for next week. We shall be glad to hear from him often. Several other articles will receive due attention.

MARRIED.

In Prospect, Mr. Josiah Chase, of Frankfort, to Mrs. Eliza Marden of P.

In Portland, Mr. John H. Short, printer, to Miss Sarah A., daughter of Capt. John Petes.

In Wintrop, Mr. Benjamin Stocking to Miss Vesta Howard.

In Wintrop, Mr. Jonathan Whiting to Miss Mary Richards.

In Old Town, (Orono) on Sunday, Nov. 11, by Samuel Cony, Esq. Mr. Calvin P. Stevens to Miss Lucy Ann H. Elkins. By the same, Thursday, Nov. 15, Mr. Jonathan Twitchell to Miss Ann Flinders.

By the same on Monday evening last, Mr. William Fitzgerald, aged 22, to Miss Nancy Reed, aged 12.

DIED.

In this town, on Sunday last, Henry Shaw, son of Col. G. Shaw, aged 7 years.

In Minot, August 28th, Mrs. Polly, wife of Capt. Daniel Kingsley, aged 69.—September 20th, Justin E., son of Capt. Daniel Kingsley, aged 36, both formerly of Bridgewater, Mass.

In Wiscasset, Capt. John Baker, aged 35.

\$20 REWARD!!

POETRY.

HYMN

SUNG AT THE ANNIVERSARY OF THE FATHER-
LESS AND WIDOW'S SOCIETY—BOSTON.
Words by S. F. Smith—Music by Lowell Mason.

When the cry of the fatherless child is heard
From his poor and lonely dwelling,
Let thy heart by his wailing complaint be stirred;
By his voice, of sorrow telling.

Go and bind up the woes of the widow's breast,
Burst the clouds that gather round her;
Go and shew her, that where she liveth let least,
Hath sweet mercy's angel found her.

Oh! prepare thou a balm for the orphan's grief!
Go and cheer the mother's sadness;
For the hungry and naked provide relief;
For the weeping, songs of gladness.

When she sits by the side of her fading coals,
And her babes are round thy knee;
Let her share in the bounty that o'er these rolls,
And sooth thou her bosom's aching.

Then, beyond the last pains of thy mortal strife,
Will the ransomed spirit meet thee;
And among the fair scenes of an endless life,
Her own guardian, she will greet thee.

Oh! with gladness pursue the delightful way
Of the Saviour, meek and lowly,
And above, where no sorrowful thought can stay,
Thou shalt be with all the holy.

There, beyond the last pains of thy mortal strife,
Will the ransomed spirit meet thee;

And among the fair scenes of an endless life,
Will the widow and fatherless greet thee.

ADORATION.

By J. G. WHITRITER.

"Hast thou considered the heavens?"—Job.

Look into heaven!

The still and solemn stars are burning there,
Like altars lighted in the upper air,
And to the worship of the Great God given,
Where the pure spirits of the unning dead,
Reclaimed from earth, and sanctified, might shed
The holiness of prayer!

Look ye above!

The earth is glorious in its summer wreath—
The tall trees bend with verdure, and beneath,
Young flowers are blushing like unwhispered love;
Yet these must change—Earth's glories be no more;
And all her bloom and greenness bend before
The ministry of death!

Then gaze not there—

For holy skies are o'er ye; and the high,
Mysterious things of God's immensity
Are leading onwards like the wing of prayer!
And heaven's own language to the pure of earth,
Written in stars at nature's mighty birth,
Is burning on the sky!

Oh turn ye then,

And bend the knee of worship; and the eyes
Of the pure stars shall smile with glad surprise:
At the deep reverence of the sons of men:
Ay—kneel in worship, till the stars grow dim,
And the skies vanish at the thought of Him
Whose light beyond them lies!

MISCELLANY.

FEMALE EDUCATION.

The following excellent remarks on Female Education are from the last number of the New England Magazine, published in this city by Messrs. J. T. & E. Buckingham.

The human judgment is never more deeply deceived, than when it is led astray by an involution of errors; that is, when an erroneous practice, and the truth of theory is argued from the necessity of the practice. I can best illustrate what I mean by an example. Bonaparte was a sagacious man; he looked on the world with a penetrating eye; and having himself made many experiments on human minds, he was an excellent judge of causes and effects. Yet, with all his sagacity, he was deceived in one question which came before him. They were speaking, during his confinement in the island of St. Helena, of the restrictions of the sabbath in England. A poor man was not allowed to work. "That is wrong," said the abdicated Emperor; "it may be proper to restrain the rich from their employments; but, they ought not to limit the poor. If a poor man does not work on Sunday, he will certainly be intoxicated, or gambling, or in some of the haunts of dissipation; and these observations he believed he could support from experience. Now, mark the involutions of error in his views. The want of a consecrated sabbath in France had rendered the common people very dissipated. From their practice this keen observer had taken his views. If now he had given such people as the French one day in seven for repose, no doubt their practice would have confirmed his theory. It never seems to have entered his mind, that a different populace might have exhibited a different practice; and thus it is that errors in speculation produce errors in practice, and errors in practice confirm errors in speculation; and the human mind is never more deeply deceived, than when it is so confined to its mistakes by a double chain.

I recommend these remarks to all those honest foes of man's happiness, who have spent their whole lives in hanging weight on the wings of human improvement. Respecting all our measures, we reason from facts; and we deem that reasoning strong. Facts are stubborn things; facts are the will of God; facts can never deceive us. But let us not be too hasty in this career of confidence. Who made these facts? Who ascertains them? Who applies them to the question in debate? The truth is, facts are only stubborn things in the view of obstinate minds. Man often makes the facts he abuses to his own selfish designs. Facts may be very stubborn things (if we only ascertain them,) respecting the motions of the planets, or the ebbing and flowing of the sea; but respecting human nature, respecting fickle, variable, intellectual, soaring man, the facts, which confirm your error, may be the effects of a previous error; and if they stand in the way of improvement, let us go to work and make a new series of facts; for the man of the last century is not the man of this; he is born to change.

It is precisely this involution of error, which has stood in the way of female improvement. Let us suppose the proposal carried to the Turks of Constantinople, to open the doors of the harem; to release their females from their bonds; and to endeavor after something like domestic enjoyment. With what astonishment would proposal be heard! How impossible would it appear! What, trust women to herself! Give liberty to such a childish, trifling, faithless class of creatures! And no doubt he could argue from facts. Their women are the creatures of ignorance, and confinement alone can preserve their morals; for those that find themselves always opposed, and never trusted, become treacherous of course. But the woman of a Christian land is a very different being from a follower of Mahomet. The former has a soul, the latter, almost literally, has none. But have we reached the highest point to which the elevation of this mighty of the world may be carried? Has female education received the attention it ought? Let us never tire in our efforts, until both man and woman have reached the elevation for which God designed them, and the gates of paradise be restored.

The truth is, there is no one subject on which we may indulge better hopes, or in which the past is less a pattern for the future. In these last ages, there has been a wonderful revolution respecting the female character. Since the fall of the Roman power, whose refinement has been so vastly overruled, and since the Gothic nation broke in from the north, first to afflict, and then to mend the human race, there has been a charm thrown over domestic life, and a coloring over female character, which is perfectly new. The ancients knew nothing of it. It is like the soft hues of an Italian sky, which a traveller sees, and can estimate from no other sky he has ever seen. It is one of those accessory ideas of the imagination, which sometimes strongly arises, and which, the more we endeavor to account for, the more we admire. It sprang up partly from chivalry, partly from religion, partly from the influence of their songs and romances; but chiefly, from the higher elevation to which women themselves rose. I shall not say that this new passion has not been productive of evil as well as good; that it has not strewn some thorns, as well as some roses, in the sober path of life. Truth is no paradise; and fiction must forsake a man some time before he reaches the grave. But when one compares the respectful attention paid to a modern lady, with the gross familiarity used to ancient women; when we place the refined sentiments of a Christian lover along side of the furious sensuality of the old Pagans; when we pass from the grossness of one of the odes of Horace to the better sentiments of one of our most ordinary novels, it is impossible not to own and admire the mighty change. It is a privilege for a woman to be born in these latter days. She is sure to secure the best influence, as soon as she deserves it.

In considering female education, let us first consider the character which woman sustains, and the station which she is called to fill. A good education must have reference to both. If we had not seen the vast influence of different objects in forming the mind, we might suppose the distinction of sexes reached to the human soul; that the intellects of females were cast in a different mould; and that God did not design them for such different occupations, without originally imprinting on the secret springs of their conduct an impression and bias, which would perpetually distinguish them even in a world of spirits. But before we admit such a conclusion, let us look at the operation of other causes. Souls are formed by their interests and objects; their original texture is lost in the thousand webs, which custom, education and society have woven around them. How astonishingly do men differ. What opposite beings are the American savage and the Hindoo! The common professions of life will sometimes alter the whole structure of man's mind, and shape all the passions of the heart. The difference, therefore, in the minds of the two sexes, it seems to me, may be fully accounted for, in their being born to different interest, and those interests separated by impassable lines. There is no sex in the soul. Their abilities, their capacities, their affections, are equal. If, at the natal hour, all who are now acting in the affinities of fathers, husbands, and brothers, could have exchanged souls with those who are now filling up the gentler stations of mothers, wives and daughters, the world would have been just what it now is, the same designs would have been formed, the same abilities displayed. The lawyer would have plead his cause; the preacher would have mounted his desk, and the General would have gone to the field of battle. It is, therefore, an object of some importance, in cultivating minds, to remember, that spirits have no sex. Men are masculine women, and women female men; we have each of us a vital spark from God, which can only blaze when it is kindled by improvement.

The day her mortal remains will be taken from Rome to be conducted to Ajaccio, where her sons are to erect a monument, bearing this inscription—"To the mother of Napoleon." A legacy of thirty thousand piastres is given to the national church of St. Louis of the French, for the perpetual celebration, by the dignitaries of the Church, of a Mass to be sung daily, and a solemn service for the anniversary of the death of the Emperor Napoleon and Madame Letitia.

The day her mortal remains will be taken from Rome to be conducted to Ajaccio, donations are to be given to the poor; the 26 Curates of this town are each to have 100 piastres for this purpose. Madame Letitia has desired, in her will, her sons, and Cardinal Fesch, who possesses an immense fortune, and the most rare collection of pictures to make their testamentary dispositions in favour of the direct line mentioned in her will, in order that the name of Napoleon may shine at the head of their family, and retain remembrance of their former greatness.

HAMS.—Perhaps there is no subject of equal interest among farmers, on which there is such a contrariety of opinion, as on that of curing hams. Almost every farmer who is fond of good ham and wishes to procure a good price for it, has opinions, forms, or receipts, peculiar to himself; and after all, the article is seldom produced in the country much superior in taste or flavor to that of common salt pork.

The plan which I pursue is extremely simple, and I have no hesitation in saying, produces hams equal to any thing of the kind which I have ever tasted, not excepting the celebrated hams of Virginia, of England, or of the still more famous of Cabrian.

The hams as soon as they are separated from the body of the animal, are to be closely packed in a clean, tight, common sized barrel; and to a full barrel add a pickle made by dissolving eight quarts of Liverpool salt and four ounces of saltpepper, in a sufficient quantity of rain or brook water to cover the whole. In this situation they are to remain until removed to the smoke-house, which should be from eight to twelve weeks. The smoking process is to be conducted altogether with the wood of the sugar maple or hickory; the former is preferred. And when sufficiently smoked, those that are intended for immediate use, may be hung up in a dark garret, or if the weather be cool, in the cellar; as freezing, particularly, if often repeated, is very injurious. Those that are intended for summer use, are to be well whitewashed with lime, and when dry wrapped in paper and packed away in new dry house-ashes, and then set in a cool place in the cellar. Particular care is requisite to prevent its being heated too much while in the smoke-house, as this is very destructive to its fine flavor.

PROSPECTUS

FOR THE SECOND VOLUME OF THE

CHRISTIAN MESSENGER.

I present my proposals for the 2d Vol. of the Messenger. Few observations will be necessary to explain the cause of a slandered and persecuted denomination of Christians, (the Universalists)—to illustrate and enforce their principles, and defend firmly, though as far as possible, with Christian candor, their doctrine from the approbation which even professing Christians, too readily, to fasten upon it; and in thus defending its own, it will advocate the civil and religious rights of all. Professing a sentiment which recognizes the Almighty as our common Father, and mankind as brethren indeed, it can know no exclusive privileges. Whatever may ask for itself, it asks for ALL.

The importance of sustaining the Paper here, to the cause in which it is engaged, need not be urged, either to friends in the city or the country, and the publisher appeals to them, without hesitation, for their support and interest in its behalf—for their active co-operation in extending its circulation, by communicating with those of their friends on the subject, who are known to be friendly. Those inclined to patronize it will please signify their intentions as early as possible.

TERMS.—The Messenger is published every Saturday, at 85½ Bowery, on a royal sheet, quarto form, close print, at Two Dollars per annum, in advance, or Two Dollars and Fifty Cents if paid within six months from time of subscribing. Letters to be addressed, post paid, "P. Price, 85½ Bowery, New York."

P. PRICE, Publisher.

New-York, Oct. 1832.

Hats, Caps, Furs, and Umbrellas!!

L. L. MACOMBER.

Has just received from Boston, a prime assort-
ment of Caps, Furs, Umbrellas, &c. which will be found on the Kennebec river, and comprises the

IMITATION BEAVER HATS—SATIN

HATS, first quality.—Gentlemen's BEAVER

HATS—BLACK and DRAK FELT HATS.—

CROWNED do.—A good assortment of FUR

HATS.—HAIR SEAL do.—CLOTH do.—NU

ED do.—for bands.—CHILDREN'S FANCY

CAPS.—INDIA RUBBER do.—SILK

COLLARS.—NUTKA do.—FUR GLOVES

—RIBBONS.—PATENT do.—Deer Skin MITTS

BOXES, &c. &c. Also, a few dozen OIL SOAPS,

All the above articles will be sold at the lowest

prices for cash or good credit.

October 24, 1832.

Great Improvement in Mills.

THE subscriber has made an additional improve-
ment in his reaction water wheel which makes it
more simple in its construction and easily kept in re-
pair, which he now offers for sale in single rights, or

in pairs, to suit purchasers.

The subscriber confidently asserts that more hams
can be performed with a given water power, by his
wheel, than by any other wheel now in use, when the
expence is less than one fourth that of the best wheel,
twice the labor of the old wheel placed in the same
situation, being on a perpendicular shaft, more power
is necessary in its application to grain mills and other
machinery; it is peculiarly adapted to small streams, with
moderate head of water, and is but little affected by
back water. The wheel and shaft are both of cast
iron, and of course, very durable.

The wheel is now in successful operation in the
grist mill of Hon. Jas. Bridge, Augusta, Me. where
the public are invited to call and examine for these
several weeks.

JOHN TURNER.

I hereby certify that I have lately erected a grist
mill in Augusta with two run of stones, the one moved
by a tub wheel of the most approved construction,
and the other by Turner's Improved Reaction Wheel,
the reaction wheel has been in operation seven weeks,
and has proved itself to be decided preferable to the
tub wheel.

JAMES BRIDGE.

I hereby certify that during the time I was making
preparations for erecting a grist mill in North Sulphur,
I examined quite a number of grist mills moved by sev-
eral different kinds of wheels, among which was Turner's
Patent Reaction Wheel; from the appearance I

was decided of the opinion that it was preferable to
any other—without hesitation I caused three of Turner's
wheels to be put in operation in my mill. It has
proved equal to my expectations in every respect.

JOHN SMITH.

Readfield, Feb. 16, 1832.

New Boots and Shoes.

MRS. McDONALD wishes to inform the inhabi-
tants of Gardiner and vicinity that she has re-
ceived one thousand pair of Boots and Shoes of the
first quality, which she intends to sell at the lowest

prices. Small Shoes of every kind for Children.

Mrs. McDONALD wishes to return thanks to the
inhabitants of Gardiner and its vicinity and hopes that
by their diligence and attention that they will still con-
tinue their patronage.

Gardiner, October 16, 1832.

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Notice to Brickmakers.

THE subscriber is manufacturing several thousand
dollar's worth of FIRE & HINCKLEY'S IMPROV-
ED BRICK MACHINES, to put in operation in the present
season—which may be purchased of the subscriber at
Eddy's Hotel in Hallowell, Whittier's in Portland,
Brown's in Augusta, or at his house in East Livermore,
and delivered at either of these places, on short notice.

Said Machines are sold on liberal terms, and war-
anted to answer the purpose for which they were in-
tended.

JOB BASKELL.

June 12, 1832. 29—tl

WEAVING.

THE subscribers, respectively inform their friends
and the public in general, that they have taken
the stand in Waterville village formerly occupied by

HENRY GILROY, and are now prepared (their Looms

being in complete order) to attend to the weaving of

the following articles, on reasonable terms, viz.—

Flowered and Venetian CARPETING; DANAK

TABLE CLOTHS and double and single CUF-
FERLETS, of different sizes.

COLORING done at the Factory, or if customers
prefer doing it themselves, the yarn will be selected
for them.

All work entrusted to them shall be done in the best
manner, and all orders promptly attended to, and the
least favor greatly acknowledged.

PATRICK GILROY.

MICHAEL GILROY.

Waterville, Nov. 6, 1832.

Printing Press for Sale.

ON side at this office, a good Super-royal Lever
Press, called the New-England Press, to be sold
for want of employment, having just purchased one of

a larger size. It will be sold very low.

Gardiner, August, 18